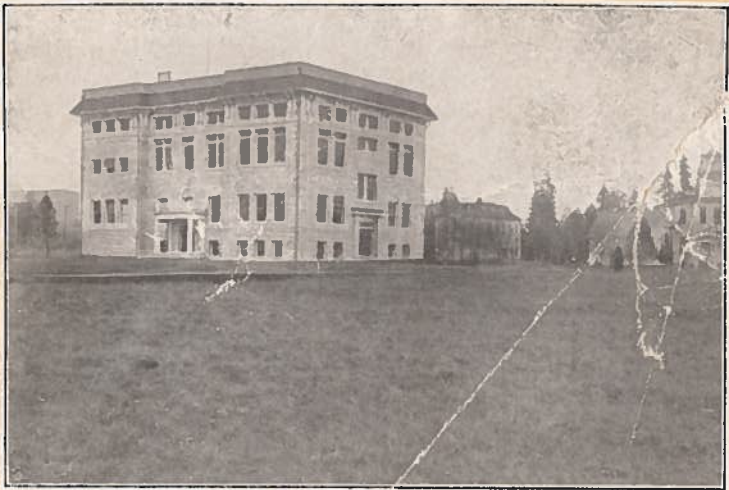


Vol 22 #6

THE CRESCENT

PACIFIC COLLEGE



MARCH

1911

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Dentist

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THE CRESCENT

VOL. XXII.

MARCH, 1911

NO. 6

Hope.

When hope is gone and life wears on,
An endless night without a dawn—
No beauty then
In starry skies,
No meaning ken
In lovers eyes—
When hope is gone.

Only a doom of sombre gloom,
An empty life; the end a tomb—
What tragic sadness
Of farewell,
What dearth of gladness
Tolls out its doom.

When hope is dead, all joys are fled
Despair and grief hold sway instead.
Ambition's fire
Is drear and cold,
Ideas inspire
Not as of old—
When hope is dead.

Then give us hope and strength to cope
With doubt, thru' which the soul must grope,
And if at last

When we depart,
Shades of the past
Still cloy the heart,
God give us hope!

The Ministry of Poetry.

(Given at State Oratorical Contest.)

We live in a transition period in the development of mankind. Hence, our age has peculiar characteristics and grave faults. It is an age of materialism, of commercialism, of social unrest. As a result of these diseases religion is losing its vitality; art and poetry are being neglected, and the spirit of our people, that fundamental element in human progress, is becoming vitiated. We must see the destruction to which this materialism leads. We must understand what it means to neglect the fruits of the spirit.

If these evils are to be cured, we must reach the inner life of the people. There lies the real cause of them all. One of the best means of effecting this cure is the ministry of poetry. Religion and the arts are the most immediate expressions of this inner life and, among the arts, poetry is the most universal expression of what is noblest in the soul. Better than music, better than sculpture or painting, does poetry reveal the depths and heights and richness of the feelings and aspirations of the human soul.

By common consent, religion is the noblest creation which emanates from the spirit of man. Religion, in its primal essence is poetry, in its highest power made a guiding force in life. Poetry and religion are the omnipresent expressions of the God-seed in man.

They constitute his chief interest from superstitious savage to contemplative child of civilization. Witness their beginning in primitive man. To him the ceremonial dance is, after food, the most important thing in life. Gaudy with war paint, clad in skins of animals, he dances for days or weeks chanting in monotonous tones a rude prayer to the Great Spirit—a prayer for food or for victory over enemies. Here in this rude, repulsive ritual with its selfish aims we find the seed of these two best fruits of civilization—poetry and religion. But what an advance! There worship and song were expressed in repulsive ceremonial, with frenzied mind. Now man, if he be a true man, worships God, his Father, in calm serenity and utters profound and spiritual truth in words of ravishing beauty.

Coming, as they do, from a common source, religion and poetry are inseparably united. Priest and poet, psalmist and prophet, minister and minstrel have, as one brotherhood, served humanity. The religious and poetic seem separate only when priest becomes Pharisee and poet dilettante. An insipid orthodoxy is always unpoetic, and poetry, when paganized and purposeless, is irreligious. But history and individual consciousness show that they thrive together and are complementary. Dante and Petrarch, in a revival of Letters in Italy, make possible Luther and a reformation of Religion in Germany. Puritanism leaves its most enduring monument—the incarnation of its spirit—in the poetry of Milton.

Nineteenth century England gives us a notable example of this religious nature of poetry. The greatest spiritual teachers of that age were the poets—Wordsworth, Browning, Tennyson and their compeers. These men, and not the tradition-bound church, turned to

spiritual account the new truths unearthed by science.

For eighteen centuries, Christendom had been living under an ethical code far superior to that of Moses. Now the world was ready for scientific conceptions of equal superiority. Repeatedly and with increasing force, during those christian centuries, reason had demanded recognition. Now its hopes were realized. The Mediaeval Church with its unreasoning, outgrown dogmatism could not stay its onward march. And not alone had unreasoning faith failed; the faithless reason of the age of Voltaire was like-wise insufficient. The new age of reason must be an age of faith and in the reconciliation of these two the poet-prophets performed their greatest service.

This turning-point in the life of the intellect came with the formulation of one new idea, that of development or evolution. That one idea made possible a romantic conquest of much of the region of the unknown in each branch of human knowledge. But it did more than that—it made the old credo inadequate. Faith, which is essential to real progress, was giving place to doubt and despair. However, the poets, mediating between cold science and a dogmatic church, made possible for untold thousands an adequate faith.

Science affords only one of the means of progress in advancing civilization. Poetry and religion must give the other. There was danger, not in scientific advance, but in the exclusive advance of science. Darwin and Spencer were led into agnosticism by their exclusive devotion to reason. But Browning and Tennyson found an over-powering faith—not a faith founded on authority but on experience—their own experience. It is no creed or metaphysies that gives Tennyson his belief in immortality but his agonizing doubt and suffering after

the death of his friend.

The poets in their treatment of this idea of evolution make plain the superiority of poetry to science. To Darwin this is a biological theory, to Spencer a metaphysical one. But the poet, touching it with religious emotion, says, in moments of inspired insight:

‘I doubt not through the ages one increasing purpose runs’
and

“Move upward, working out the beast and let the ape and tiger die.”
This goes beyond the inductions of mere science and conceives nature and man to be moving God-ward.

Not alone in these higher speculative matters were our minstrels true to their calling. None attacked the popular evils more valiantly than they. They brought a telling indictment in turn against war, frenzied finance, oppression, child labor, and personal vices. Tennyson sees clearly one of the grave faults of his century and of ours when he says:—

“Is it well that while we range with Science, glorying in the Time,
City children soak and blacken soul and sense in city slime?

There among the glooming alleys Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street.
There the Master scrimps his haggard seamstress of her daily bread,
There a single sordid attic holds the living and the dead.

There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor.”

America, also, furnishes splendid examples of the vital influence of poetry. As national teachers, as fore-runners of reform, our poets accomplished a work which frees poetry from every charge of inefficiency and uselessness. Their part in the anti-slavery agitation demanded heroic virtues. When, to be an abolitionist, was to be hated, they stood boldly for the righteous but unpopular cause. In fact our whole national history has been indelibly stamped by the songs of our poets.

At the present time our great cause for alarm is not

the meagerness of production, but the total lack of appreciation of poetry. We must insist most emphatically on the necessity of wider reading and deeper appreciation of the best work of the minstrels.

A revival of interest in poetry will oppose effectively the materialism which threatens us. It will arrest our trend toward mechanical and routine methods of working and living. It will stem the destructive tide of commercialism. It will minister gently to a nation disturbed by social unrest. For poetry develops imagination and feeling, leads man to nature and through nature to God; puts spirit above body; makes for religion; combats ecclesiasticism. It may well be doubted whether our nation will be either great or good if we continue wilfully to neglect to appreciate poetry—the greatest of the arts and the handmaid of religion.

Poetry then, with its healing influence, must permeate the nation's entire inner life. Let us give it a high place in all the institutions which vitally affect progress. Let the minister catch the poetic spirit of the Galilean and his message of harmony and beauty will appeal with renewed power to the modern world. Let the school realize the value of poetry and raise it at least to an equal rank with the scientific and utilitarian. Let the public library make a determined effort to substitute for cheap fiction real literature, including the best poetry, which affects the masses when simple and vital. Let the home give to the Muses a high place among the house-hold gods. Let parent and teacher, librarian and minister unite in performing the supremely important task of instilling the poetic influence into the whole life of the nation. May we not all rise to Richard Watson Gilder's conception of poetry when he

says of its spirit:—

“He came so beautifully clad
They could not see the strength he had.
His eyes so gentle they not knew
That violet beam could pierce them through.
His voice so sweet how could they think
Its music reached creation's brink?
'Neath that young brow how could they deem
All the world's wisdom, all its dream?”

C. M. N. '11.

Good Will.

The average student when he starts to college does not guess what a wonderful part good will has to play in the making of his success. He enters college life with all its first impressions, and it is generally more than he can do to keep himself adjusted to the changing conditions for the first few months. When at last he does get settled down to the regular routine life; study and recite, study and recite, he finds it much like the kind of school life he is accustomed to. There is perhaps a little more freedom of choice here.

In the social side of college life it is different. He is not accepted upon first appearance as he always has been before. Here he must have real merit. He must show that he is worth while. And here is where the value of good will comes in. Good will compels recognition. Especially among his fellow students will he find this true. Even members of the faculty size him up by this quality largely. He will also find it a very valuable asset in approaching them.

Nor can we afford to discount its value in the business end of college life. And who is there who goes through a college course and does not have some kind of business experience? It is true good will has no fixed

value, especially financial value. But it is vital, and most of all to the student of limited means. The business man or employer has a keen eye for this quality, and is willing to pay for it. It has helped them up the ladder of success and will help them still farther.

The student activities require good will in large installments. It helps the athlete to keep his head in the practice and in the game. It gives him courage because of its reaction. His fellows throw it back at him with interest and of course he is happy with them. Good will helps the orator to rejoice with the victor who has won fairly over him. It keeps the debater from becoming angry at his opponent who says sharp cutting things in the debate.

In truth, good will is one of the greatest influences in our lives, and in most of us one of the least controlled. What comes to us through it comes with the least effort of all, and it certainly pays to try for it is something we all possess. All it needs is use and it will grow rapidly.

R. D. K. '11

Coleridge.

Anyone who reads Coleridge's biography, and studies his poems cannot but feel that a great and noble life has been stunted and almost ruined, but nevertheless we see and feel that his place as a poet is safe, and his niche in the famous galleries of English poets is secure.

Most of his poems are threaded with a sad melancholy which is due to his physical health. And because of his ill health he started using opium which was his ruin.

Some of his poems are most beautiful because of the

comparisons and figures of speech.

The best of his poems were written during the earlier part of his life, some of which will be known and read as long as literature lasts. For instance his "Kubla Khan" which he dreamed, and then wrote down, but before he had finished it he was interrupted, and was unable to remember the rest and had to finish it with something not the same as it had been.

His poem in honor of Wordsworth is one of strength and beauty. And the tribute he gives him as sage, bard and teacher; as friend, comforter and guide is full of truth and love.

The "Ode to Tranquility," and "Ode to Dejection," are also among his best, as is also "Frost at Midnight," but the one by which he will be longest and best known is "The Rime of the Ancient Mariner," which was suggested by Wordsworth, his brother poet, with whose name his own will forever be connected.

They first met on a summer excursion, and Wordsworth, in company with his sister, soon moved into the Coleridge neighborhood where these two great men enjoyed themselves in unrestrained intercourse; and here they communicated to each other their literary productions. There it was that their best productions were written, and it is very touching to see Coleridge as he struggled so hard and bravely, at last so mastered by his dread enemy, opium, that his literary career was weakened and hampered.

His touch of melancholy tenderness may prevent him attaining a very high place in the popular mind. His poetry does not possess the fiery pulse and humanness of Burns, but the wonderful perfection of his meter, and the subtle alliance of his thought and expression will always secure for him the warmest admiration of true lovers of poetry.

M. P. C. '11.

Byron.

Byron, the most idolized of the British poets, is also the most often misjudged. Some do not appreciate him because of what they deem his insufferable egotism. Others contrast the noble sentiments of his poetry with the notorious immorality of his actual life and accuse him of insincerity. But these are mistakes that come from a failure to understand him.

As a boy Byron was morbidly sensitive because of a lame, mis-shapen foot. His wilful, passionate nature rebelled at the seeming injustice of Fate and he grew reckless and defiant. Had Fate been kind to him that he should cringe before her meek and submissive? *** Then his indomitable will asserted itself and he rose to the pinnacle of fame at a single bound. The world suddenly opened out before him and knowing no restraint but the dictates of his own imperious will he reveled in its hollow pleasures. But if a genius, he was after all human—intensely human—and he felt the bitter stings of shame and remorse for a misspent youth with the same intensity that he felt life's pleasures. When he stopped a moment in his mad weaving of destiny and viewed the tangled web he had wrought, his lonely tortured soul gave utterance to those earnest regrets and exalted hopes that characterize so much of his poetry. We find no lack of sincerity, and there is no egotism in the wail of this sin-swept, passion-tossed soul striving to be strong and manly. He *must* have been sincere in this high endeavor for no one can long cherish evil and retain his finer feelings and ideals. Byron's ideals were never more exalted than at the last and his genius never shown with greater brilliance. For when searing blasts and winter snows have quelled the hot impetuosities of turbulent youth, then from the tempered soul of the poet the notes ring clear and true! C. S. '12

THE CRESCENT.

Published Monthly during the college year by Student Body

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CHRIS SMITH, '12, Associate Editor

LEO B. KYES, Acad. Exchanges

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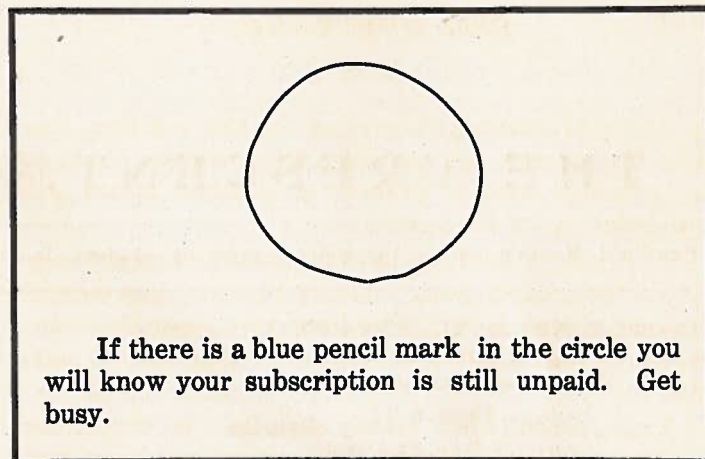
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We students of Pacific College have every reason to rejoice because we are now enjoying the benefits of a new building. The new building in itself should make us glad of heart and secure to Pacific a future career of increased usefulness. But can we not see behind this building something which means even more to the institution? The telling sacrifice of time, work and money tell us eloquently of a backing in men and women which is more vital to the college than the material property which it owns. We students are infinitely indebted to the people who make possible the very existence of the college and its improvements. Hence it would be base ingratitude for us to mis-use or to fail to use what has been made possible by loving sacrifice.



Athletic Notes.

The Tennis Association has been re-organized, several new members having joined. The courts have been plowed and will soon be ready for use.



At a recent athletic meeting it was decided to have base-ball instead of track sports this year. Chris Smith was elected manager. A letter was read which invited us to join the newly formed Willamette Valley Baseball league, but as we have had no baseball team for several years we thought it best to stay out. A good crowd is turning out and we hope to make Pacific proud of her baseball team.

News of the College.

Anybody wishing pictures of the new building, like on the front page, can get them from Kyes. We have only a limited number of them so you had better get your order in. 2 for 5 cents.

The Academy students have organized a literary society for the coming term. Albert Pearson was elected president; Mead Elliott, Vice President; Jean Denovan, secretary; Harry Haworth, treasurer; Paul Lewis, marshal.

Prof. Johnson very vividly described in chapel the San Francisco earthquake which occurred while he was a student at Stanford.

The public recital held in the new chapel Thursday evening, March 9th, was unceremoniously broken up by the occurrence of a fire in town which made it necessary to cut off the lights. It was successfully given, however, on the following Monday.

Prof. Reagan attended quarterly meeting at Salem February 17th, 18th and 19th.

Jean D. (at dinner table) I'm going to be an M. D. Miss Beck. M. D. stands for mule driver.

Harvey W. I guess that's right. She drives Jack around here all the time.

Rev. Weaver spoke in chapel February 7. He gave an excellent talk on some recent inventions and their inventors.

A holiday was granted Wednesday, February 22, in honor of "the Father of our country."

Miss Blanche Ford, pastor of the Friends church at

Salem, conducted exercises twice during the past month and held several meetings for the Y. W. C. A.

The following social functions have been given recently. On February 24th the 1st year Academy students entertained the 2nd year students in the college building. On Friday, February 17th, the second year class entertained the other Academy classes and the faculty at a camping party in the Association Room. At the home of Miss Gladys Hannon the Freshmen entertained the Sophomores on the evening of February 24th.

Mr. Wightman, an evangelist of the Baptist church, spoke in chapel several times lately. His talks were on various phases of college life and we hope to profit by his suggestions.

We are now well established in the new building having begun operations there on Monday, March 6. On the preceeding Thursday and Saturday the students worked loyally in making the new building ready for use and moving the furniture and library from the old hall.

Mrs. Dr. Denovan, of Victoria, B. C., visited here several days with her son and daughter, Jack and Jean. She also brought her son Joshua and his friend, Paul King, to enter school.

The fans are back on the base-ball diamond now that the weather is fit for out-door sports. The outlook is bright for a good team this spring.

The annual election of the Y. M. C. A. was held March 16. Claude Lewis was elected president; Olin Hadley, Vice President; Ellis Pickett, Secretary; Harry Haworth, Treasurer.

Exchanges.

The *Collegian*, Waynesburg, Pa., a new cover design would be a decided improvement to your paper.

The *Toka*, Grants Pass, is a very well arranged paper. The exchanges though few are well edited.

Boomer, you emphasize your literary department in the proper spirit. Your papers would reach their destination in much better shape if put into envelopes, instead of being rolled.

The *Maroon and White*, Wardner, Idaho. Advertisements are all right if kept in the right place but most assuredly should not be on the front page.

Aerolith, Plymouth, Wis., Your February cover design is very appropriate.

The *Clarion*, Salem, Oregon, is especially efficient along literary lines. The departments are all well organized.

School Mirror, Wilbur, Wash. Your February issue is a decided improvement over the preceeding ones.

The *Earlhamite*, Richmond, Indiana, nineteen pages of ads and only sixteen pages of literary work do not show up well for any college paper.

The poets of the *Philomath College Chimes*, have gotten busy. Keep it up, *Chimes*.

We have also received the following exchanges:

Penn Chronicle, Oskaloosa, Iowa

The Review, McMinnville, Oregon

The News, Eugene, Oregon

Franklin Academy Mirror, Franklin, Nebraska

Guilford Collegian, Guilford, North Carolina

Gates Index, Neligh, Nebraska
 Kodak, Everett, Washington
 The Nautilus, Washington, Illinois
 The Whirlwind, Albany, Oregon
 P. U. Weekly Index, Forest Grove, Oregon
 The Cardinal, Portland, Oregon
 O. A. C. Barometer, Corvallis, Oregon
 University Life, Witicha, Kansas
 The Dragon, Hong Kong, China
 Earlham Press, Earlham, Indiana



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Maid.—“I don't know, mum, he had on long pants.”

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—Ex.

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